UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

The Real Issue

By ARTHUR L. WEATHERLY

Toward Unity in China

By BENJAMIN MARCH

National Federation of Religious Liberals

By FRANK H. BURT

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JOHN HAYNES HOLMES *: Editors :* FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV MONDAY, NOVEMBER 24, 1924 NUMBER 10

"It does not seem possible to me to make an adequate expression concerning the Presidency of the United States. No other honor equals it; no other responsibility approaches it. When it is conferred by an overwhelming choice of the American people and vote of the Electoral College, these are made all the greater.

"I can only express my simple thanks to all those who have contributed to this result and plainly acknowledge that it has been brought to pass through the work of a Divine Providence, of which I am but one instrument. Such powers as I have I dedicate to the service of all my country and of all my countrymen.

"In the performance of the duties of my office I cannot ask for anything more than the sympathetic consideration which my fellow-Americans have always bestowed upon me. I have no appeal except to the common sense of all the people. I have no pledge except to serve them. I have no object except to promote their welfare."

—Calvin Coolidge.

With this issue the publication date of UNITY is changed from Thursday to Monday of each week. This is a detail of office management which does not affect subscriptions.

We are placing at the head of our editorial columns in this issue Mr. Coolidge's statement to the people of the country on the morrow of his triumphant election to his exalted office, a statement which seems to us to be a sincere as it is a very noble expression of all that is best in the President's character. We find ourselves stumbling just a bit over the assertion that the election result was "brought to pass through the work of a Divine Providence." If this is true, then it is also true that

God moves in a mysterious way
His wonders to perform.

But this is a minor matter, as the phrase itself is a conventional phrase. What impresses us in this statement as a whole are the sure evidences of simplicity, integrity, high intention, unselfish purpose which belong to Mr. Coolidge both as a man and as an executive. So far as we know, these qualities have never been brought into question. The only criticism of the President—and it has been a drastic one!—pertains to his ability, intellectual and spiritual, his sheer capacity of manhood, to meet the terrific challenge of public leadership in Washington. That Mr. Coolidge is an exceptionally good man, everybody agrees. But is he a *big* man? To our mind, he does not look like a big man, speak like a big man, or act like a big man. We search his record in vain for any evidences of initiative, creative talent, constructive genius, or moral courage. He does his routine tasks faithfully, he assimilates ideas when they are brought to him, he keeps step as the procession moves. But the Lincoln mastery of men, the Cleveland doggedness of purpose, the Roosevelt contagion of energy, the Wilson vision of prophecy, seem to us to be absent. In all of which judgment we cheerfully concede that we may be as far wrong as we were in our opinion as to the outcome of the election! Frankly, we hope we are mistaken. But if not, we are at least thankful for the humble and righteous spirit that wrote the above statement.

Now that the first disappointments of the Progressives are over, it is evident that miscalculations came from unfounded hopes. The precedent usually cited for comparison was that of Roosevelt in 1912. But why should any such comparison be made? Roosevelt had amazing popularity with the masses, he enjoyed enormous prestige and power as an ex-President, he had unlimited campaign funds at his disposal, he was backed by an influential and widely distributed daily press, he lined up a host of politicians and business men behind him, and seized in many states the existing party machinery. La Follette had none of these things—no personal popularity and official prestige, no money, no newspapers except the Scripps press, no organized party machinery and few experienced workers. He went into a fight against armed men with bare hands, and the result, as the *Nation* well points out, "is nothing less than amazing." Four million and two hundred thousand (4,200,000) votes scattered widely throughout the nation, with four hundred thousand (400,000) votes in New York State alone, registered at a time when, as we can now see, a veritable Coolidge tornado was sweeping the country, is something to boast about. It is something also to build on. For let there be no mistake—this Progressive campaign is going on! Four years of hidebound conservatism under Calvin Coolidge will prepare the ground as no ploughing by the radicals could ever do. Let hopes be high! Let faith be undaunted! It is trying to wait —it is appalling to see how often most of the people can be fooled. But the cause the Progressives have at heart is nothing less than the restoration of democracy to America—and such a cause was never carried through in a year nor yet in a generation.

"I now perceive," wrote the aged Voltaire, "that we must still wait. . . One day it cannot but be that good men will win their cause; but before that glorious day arrives how many disgusts have we to undergo, how many dark persecutions?"

The sure sign of lack of facts to sustain argument is the resort to terms of abuse of one's opponents. If you cannot meet him with well reasoned statements then, call him a Socialist, an Anarchist, a Bolshevist and thus reveal the weakness of your own position. If you are defeated, make sure that everybody understands that you are defeated by heaping up your epithets of abuse and increasing the volume of your torrent of vituperation. Nothing was more clear in the recent campaign than the fact that Senator La Follette's opponents were hopelessly beaten on the field of argument. They made that perfectly evident. He was a Bolshevist, a tearer-down of the Constitution, unpatriotic, an agent of Moscow, and even a pro-German. Of course all these titles were, from one point of view, utter nonsense. From another point of view, they were the highest kind of compliment. But the testimony of all history proves that they were but the precursors of more responsible and honorable names that will later be given by these same people to Senator La Follette. All the adjectives of abuse which at the beginning of the 19th century corresponded to those in use at the present time, with the additional one of atheist, were applied to Thomas Jefferson, and today Jefferson is not only the patron saint of a political party, but also one of the recognized prophets of American democracy. The dictionary of abusive epithets was entirely exhausted by the opponents of Lincoln, and today he is not only the patron saint of a political party but a great American ideal. So we prophesy that in the years to come no one will be found who ever applied any abusive epithet to Robert La Follette. No one will be willing to admit that once they were utterly unable to make any responsible reply to the positions he took in this campaign. He will be hailed as one of the great statesmen of the age. We do not doubt but that many of those who threw stones in the form of epithets will even be willing to contribute to a monument in his honor, and some at least, will water his grave with their tears and profess that they always honored and loved him. The truth is that the abuse that has been heaped upon Mr. La Follette during the recent campaign has both revealed the weakness of his opponents and the strength of his own position.

The American Chamber of Commerce in the Philippines is carrying on in America a propaganda urging the denial of independence to the Filipinos. The arguments presented are curious. It is held that Congress has no right to grant independence and that the Filipino people should be so notified; that the Treaty of Paris, like all treaties, is the supreme law of the land; that while Congress has the right to acquire territory, it does not have the right to alienate territory. It follows that the only way that public domain can be alienated at the present time is by revolution or war. This legal quibble which insists that, no matter what are the moral factors involved, we are bound by legal restrictions so that we cannot act, would be laughable if it were not for the sinister shadow of "rubber" that runs through the argument. Thus the American Chamber of Commerce in the Philippines urges that the rubber business is not being developed in the Philippines as it might be, owing to the Jones act which promises independence. In order that investment of capital by Americans may be validated, Congress is urged to declare officially not only its full sovereignty over the Philippines but that it has no power to consider the withdrawal of the sovereignty. Nothing need to be added to make it perfectly plain as to what economic imperialism means. We are urged to tell the Filipinos that the only way in which they can establish an independent government is by revolution and war; the only way to prevent this revolutionary war is by force; this force is to be used to maintain the *status quo;* and the *status quo* is to be maintained for the purpose of the encouragement of investments in rubber plantations—and there you have it!

Gandhi's great fight for reconciliation between Hindu and Moslem in India has not yet been won. In the issue of the London *Telegraph* for October 9 appears the melancholy spectacle of a despatch from Calcutta, telling of the conclusion of the Mahatma's fast of penance, overtopped by another despatch from Allahabad telling of a fierce riot between hostile religionists, in which three persons were killed and twenty injured. It may well seem discouraging that the end of Gandhi's fast should be signalized by such a deplorable event as this. But we are convinced none the less that the master's sacrifice has not been in vain. On the contrary, it has had a most profound effect, as witness the action of Hindu and Moslem leaders in the interests of "Unity" which must speedily convey itself to the people at large. Furthermore there is Gandhi's own direct influence upon his fellow-countrymen, which is as sublime a thing today as it ever was. What Gandhi is attempting, by the sheer power of spiritual leadership, is to end the jealousies and hatreds of generations, and to establish forthwith in the hearts of millions of ignorant and superstitious people the sense of brotherhood. It is a stupendous task, to which for the moment he is bending every energy of his being. For he is resolved that Indians shall prove themselves worthy of the freedom which they seek, and the test of this worthiness is of course their ability to live together in relations of love and peace. On September 29th, in the midst of his fast, Gandhi issued the following proclamation to his people, calling for "a change of heart":

Hitherto it has been a struggle and a yearning for a change of heart among Englishmen who compose the Government of India. That change has still to come. But the struggle must for the moment be transferred to a change of heart among the Hindus and the Mussalmans. Before they dare think of freedom they must be brave enough to love one another, to tolerate

one another's religion, even prejudices and superstitions, and to trust one another. This requires faith in oneself. And faith in oneself is faith in God. If we have that faith we shall cease to fear one another.

A few weeks ago we reported in these columns the exceedingly tragic condition of the Methodist exchequer. The latest report we have seen (in *Zion's Herald,* October 22, page 1349) indicates that "receipts first fifteen days October were $650,000 less than first half October last year. Loss first eleven and half months over same period last year is $2,890,000." When deficits get up into the millions, we find a serious situation. But the Methodists are not the only church which is facing calamity. Episcopalians are in the same predicament, according to a report recently published from Atlantic City. The budget for this district last year was $138,000, "and it was not raised"; this year it is $147,130, "and it will not be raised." But the Atlantic City district is not the only one affected. On the contrary, according to the Right Rev. Paul Matthews, Bishop of New Jersey, there is a general failure throughout the country to raise the annual budget amounts. This situation was noted at the recent conference of Bishops, and the ecclesiastics solemnly called for "new life and energy" in the church. The call is impressive, but will it be answered? Where is there any evidence that the churches are maintaining their vitality? Where is there not evidence that the churches are steadily declining, and that all denominational programs must be drastically curtailed, if they are to be maintained at all. The one hopeful sign in the whole business is the fact that the situation is not being concealed. It is probably so serious that it can't be concealed! But whatever the motive, a clean breast is being made of it all, and the public thus being allowed to see just where the churches stand. We need not repeat our own opinion and recommendation on this issue. It is all summed up in the conviction that "new life and energy" will flow back into the churches when these churches serve the interests not of denominationalism but of religion.

It is the irony of fate that Woodrow Wilson and Henry Cabot Lodge should have died in the same year, and been stricken by the same malady. Both were men of scholarly attainments—they met better the English standard of "the scholar in politics" than any other American statesmen of our time! Both were stanch partisans, the one in the service of the Democratic as the other of the Republican party. Both had personal characteristics which created enemies and friends. They were ruthless leaders, cruel haters—it would seem as though they had been fashioned by some designing destiny for the vast political duel which made them foes forever. But Wilson, whatever his mistakes and failures, whatever his weaknesses and sins, was an idealist. He dreamed great dreams for humankind, and sacrificed for them greatly. He was at heart unselfish. But Lodge was none of these things. His talents were of a high order, and they were trained to a perfect finish. He could make a great speech, write a scholarly book, lead like a consummate general a Senate battle or a political campaign. But all his talents were prostituted to the most ignoble if not actually the most degrading uses of public life. He never had concern for the larger welfare of humanity. He never made a sacrifice for anything outside the interests of himself and his party. "I have known Cabot for thirty years," a distinguished contemporary is quoted as saying, "and I never knew him to have an unselfish thought." Henry Cabot Lodge was for more than a generation one of the most eminent figures in American history. He had we know not how many college degrees attached to his name. He was the recipient of nearly every honor which the men and institutions of his country could bestow. Yet we look in vain for a more utterly wasted life.

The Real Issue

The noise and turmoil of politics has ceased; the torrent of denunciation, criticism and abuse has, for a time at least, been dammed. We can now turn to the real issue in America and for that matter in the world. The primary question today is not concerned with political parties or economic formulas. It cuts much deeper than these. It does not have to do with transitory form, but with the very bone and sinew of civilization itself.

Ask most any group of thoughtful men if we can get on without religion,—that is without some binding element in society, and the consensus of their answers will be, "Probably not." Ask them if such a binding element is not necessary for the very existence of civilization or any forward movement of mankind, and the answer becomes an emphatic "Yes."

It is true that religion is not to be expressed in a single concept. There are many definitions of religion that differ as they express different points of view, but one fact runs through all religions, and that is that they have in some measure been binding elements which have tended to hold men together in some kind of live organism. Religions in the past have held men together as they do now in social groups. It has been a basis of unity that in many cases has over-topped every other social bond. Jesus emphasized this idea when he declared that those were of his family who did the will of his Father in heaven.

In the tribal state, religion is not an individual matter. Here we see plainly that it is the concern of the entire tribe. It is an element in tribal life which emphasizes above all else the unity of the group.

Hilaire Belloc insists that western civilization is disintegrating into chaos, that it is breaking into warring elements because the binding element of religion has disappeared from modern life. He insists that we must return to the religion of the Middle Ages, to a religion of doctrine and dogma in order to find that binding element which is essential to civilization.

Even some Liberals today are feeling that religion is impossible without a definite body of belief and that this body of belief is the essential thing in binding together any group in the name of religion. They frankly say that they despair of the obtainment of any religion except on the basis of a definite and positive belief. They see, as Hilaire Belloc does not, that the ancient sanctions for dogma have not only been undermined but that a charge of explosives, stronger than TNT, in the form of modern science has been exploded and knocked the dogmas into shreds. Only he who is deaf, dumb, and blind to the results of scientific investigation in the fields of anthropology and history still thinks that these ancient creeds and formulas remain intact. But those who insist that belief must be the basis of religion do not understand that belief is a phase of life, and as life it is a changing process. That very fact prevents the anchoring of men's hopes to a creed. We might as well locate the boundaries of real estate by a hole in the ice. Belief, solid as ice today, melts in the heat produced by the movement of life.

Ask your group of modern men who know science and history if we can go back to the old binding elements, and they will tell you "No." But we can disintegrate. The issue is not between going forward and going backward, but between disintegrating and going forward. In view of this fact, many thoughtful people are today asking seriously the question, "Can we find that binding element—that religion?"

Men have escaped from the bondage of dogmas and now travel the highways of life without fear. Religion, which promised heaven on the one hand and threatened hell on the other, has for them no real meaning. Neither a bribe nor a punishment is going to create the religion of the future. The broom of science has swept away all the ancient gods from their thrones. The gods are no longer in the skies sending forth bolts of lightning upon a cowering race of men. If this is not true for all, it is certainly true for a very large proportion of enlightened folks in the western world, and upon these is placed the responsibility of finding, if it is to be found, the new binding element in our life, which shall be a religion.

The real issue, then, is right here,—a thing to which we must today apply our minds: Can we find this binding element? Can a religion be made to function that will unite men in a passionate desire to carry on together?

In the past, men have died for religion, that is for their ideals. They were willing to suffer at the stake and on the scaffold for ideals that seemed important to them and to mankind. Under the impulse of religion men have left home and friends to go into the wilderness and into the desert places. Under its inspiration they have endured tropic heat and arctic cold. These facts we know. They are a part of the record of the race. They reveal the sublime possibilities of human souls. But the ancient stimuli,—the passionate love of souls, the appeal and challenge of the Cross—no longer have power to grip men.

Much real work has been done in clearing the ground and tearing down the superstructure but this has only brought before us the real issue. The primary question is not as to the truth of the creeds, but as to whether we can put something in their place that will have their power in the lives of men and women.

Many are complaining that the members of the present generation show a lack of respect for the past and lack of faith in the future. They say that in school and college they are apparently preparing, in so far as they are preparing for anything, for a life struggle to secure comfort and ease for themselves. If this is the philosophy of life of those who are going to sit "in the seats of the mighty" in the near future, then out of this the development of a religion is impossible.

We forget that it is not the present generation that has cleared the ground. It was an older generation that put aside church, family worship, the Bible, heaven and hell, and the creeds of historic Christianity. The coming generation is in no wise responsible for the past, but it must prepare to meet the real issue that has been thrust upon it. If those who are of the age that is past have any task, it is not that of condemnation of the younger generation but rather that of helping those upon whom they have placed the responsibility to do creative work for the future.

Civilization depends now, as it always has in the past, upon the "remnant," the few who see and dare. The binding element, which we have faith to believe will be found, must first be found in those who are members of what Josiah Royce called the "beloved community." It must be found in those who by their very seeking for the truth, find themselves members of a band of seekers bound together by close and warm ties in a fellowship of adventurers. These are the ones who shall be the saving few; they are the ones who will prevent civilization from becoming a Sodom and Gomorrah.

It is because I find in school and college and university these select souls who represent a real apostolic succession which Plato called "the small remnant . . . who followed wisdom and who have tasted how sweet and pleasant a possession it is" that I have a high faith that the real issue will be met and won. But my optimism is no weak and submissive one. There is no Jahveh to whom we can turn with the expectation that he, with the power of his might, will solve our problems. The challenge is to men and women. They must for themselves discover the joys of membership

in the "beloved community." They must consecrate themselves to the high task of the discovery of the rich and abundant life for all men. Peace and social justice will be won by men and women who strive and work for these ideals. They will not come down as a New Jerusalem from out of the sky. Our task is recognizing that there is a real issue; that we have the choice as men and women between disintegration and going forward, and that we can go forward only in some form of organized life. The civilization of the future depends upon the assumption of responsibility by men and women, and whatever religion is to be it must of necessity be created by them. They must find the binding elements which will enable men and women to carry on.

ARTHUR L. WEATHERLY.

Jottings

We certainly prophesied wide of the mark as to the outcome of the election (See UNITY, October 30, page 99)! But we were at least right in conceding that "anything may happen," and that we should "be surprised at nothing." We congratulate our Coolidge friends—their facts were more reliable than our faith!

The New York *Times* (November 9), commenting on the seventh anniversary of the Soviet Government in Russia, declares that the most impressive argument in its favor is that "it is there"! This is true—but it has taken the *Times* seven years to find it out, and the United States Government does not know it yet.

We are still getting on! Says the *Christian Century* (October 30, page 1397):

> No man who values freedom of opinion and speech has any business in an army officer's uniform, just as no Christian minister whose first allegiance is to Jesus Christ has any business in an army officer's uniform.

In California the La Follette electors were not allowed to appear upon the ballot because they were not candidates for office. In New York the La Follette electors were obliged to report campaign contributions and expenses under oath because they were candidates for office. Law and its interpretation by the courts is a never-ceasing mystery.

The *Christian Century* calls attention to the interesting fact that, of the candidates in the recent campaign, "La Follette has no church connections"; Wheeler was proclaimed a Methodist, "but it developed that it was Mrs. Wheeler who was the Methodist"; Davis was declared a Presbyterian, but is not a church member; Bryan, called a Baptist, is such only in his wife's name; Coolidge, a Congregationalist, assumed his membership "only a few weeks after his elevation to the presidency"; Mr. Dawes is "the only church member of long standing in the whole group." These facts indicate, says the *Century*, that "church membership simply is not regarded as a necessary adjunct of good citizenship. The fact may well be pondered." Pondered as emphatically one more indication of the waning influence of the church!

Senator Borah is now at the head of the Foreign Relations Committee in the Senate, succeeding to the post as vacated by Lodge. Think of what this means for Outlawry and Russian recognition!

J. H. H.

American Notes

Scott Nearing is one of the pacifist radicals now in American life. He is an economist of note, but because of his advanced views has awakened many adversaries. Once, in fact, he was turned out of a big state university, and has been denied entrance to some platforms. It is fair to refer to him as the mouthpiece of hundreds of thousands of the advanced people of the land. The following statement by him at a recent national meeting of the Fellowship of Reconciliation would therefore express the mind of a large section of the country. Besides, his statement was practically adopted by the conference as its own. The basis of fellowship for the American people involves, he affirms, that the government "abandon any program of additions to the army and navy, pending negotiations for the abolition of militarism; that the Monroe Doctrine be replaced by a free association of republics; that the marines be withdrawn from Haiti and Santo Domingo; that immediate and unconditional independence be accorded to the Philippines; that all debts by the governments of Europe to the government of the U. S. be cancelled." . . . In order to organize for international peace, Mr. Nearing urged, "The elimination of economic rivalry through co-operative organization; the promotion of free discussion of all questions concerning international peace; a conference called immediately looking to the abolition of navies, armies, air forces, conscription and all other aspects of militarism; a similar conference looking to the abolition of all tariff, trade, passport and other barriers that prevent free intercourse between peoples; refusal to employ the armed forces of the country for the protection of loans and investments of American citizens in foreign countries; a consistent educational campaign to assure international peace to be carried on by every public agency." . . . In order to remove the source of conflict in each community, Mr. Nearing asserts that there must be "a more equal distribution of property, unequal distribution, in America, having reached scandalous proportions. This can be secured by the elimination of exploitation, by the guarantee of a minimum supply of economic necessaries, by the development

of all natural resources for the common advantage, by sufficient legislation to secure the general well-being of the community, by a new emphasis on the rights of human beings irrespective of color, race or belief." By this statement of Mr. Nearing the reader may get a picture of a large, progressive and active section of the American people. This is why I give it.

Nearly every post before election brought me urgent appeals to *register* and to *vote*—November 4th. The nation-wide drive to bring out the voters is a significant symptom of our life. One circular said, "Be Worthy of American Citizenship—Don't Be Parlor Patriots." Some cities sent out the cry, "Let's make our 1924 Vote the Record for the United States." The reason behind this special effort was the fact that citizens are going to the polls in decreasing numbers. One city, for example, announced that in 1896, 90 per cent of the qualified citizens voted; in 1900, 73 per cent; in 1920, 49 per cent; in 1922, only 39 per cent. I am inclined to believe that this is typical of the whole country. It will be interesting to see, when the final statistics are compiled, what was the result of this campaign, as shown by the balloting on Election Day.

How much emphasis is being placed on war in the school histories has been investigated by a Chicago Association for Peace Education. Twenty-four widely used textbooks along with twenty-four "supplementary readers" were used to supply the material. . . . The conclusions reached were: "The average history text devotes a disproportionate amount of space to war. The amount of space devoted to peace is almost negligible. . . . There are practically no illustrations of distinctly peace topics. . . . The war material is on the whole nationalistic, biased, and, in many cases, flamboyant. . . . War illustrations as a rule picture only glorified imaginings. . . . Very few histories even approach the real truth about war. . . . Histories pay little attention to the Edisons, the Horace Manns and the Franklins; they are too busy depicting the overdrawn exploits of the Lees, the Grants and the Nathan Hales. . . . Much of the supplementary reading material of an historical nature is neither history nor literature; it is untrue sentimentalism." The Association reached the conclusion that revision of the school histories was necessary before the nation could expect to reach a mind of peace.

SYDNEY STRONG.

Toward Unity in China

One of the most noteworthy of modern religious manifestations in China is the syncretic movement which is exciting attention and gaining adherents among men of the official and military classes throughout the nation. The movement is not localized, nor is it confined to one society. In the north, however, one organization practically holds the field, and it has spread its branches with remarkable vigor and rapidity through Shantung and Chihli, and into neighboring provinces. This organization is known as the Tao Yuan, and its members believe it is destined to become the one religion of the world. Indeed, they argue, there can be but one religion in the world worthy of the name. At present five great religions, Christianity, Muhammadanism, Confucianism, Buddhism, and Taoism (always named in this order) divide the allegiance of men among them. Each of these religions has some truth, but none has all the truth. Behind all of the religions, above all revealers of religious truth, is a great Primeval Spirit Lao Ssu, who is the origin of all, and the ultimate principle. All of the religions are seeking this great spirit, but none has attained to him. All are seeking the good of man, but none has brought it perfectly to pass. In their operation they are divisive and antagonistic. The reason for their failure to obtain their ends, and the reason for this lack of harmony among groups seeking the same general objectives are one—the clinging to earthly founders instead of reverencing and seeking the one great spirit. How much wiser it would be, since Lao Ssu is unity, for those who seek him to seek him in fellowship. How much saner it would be for men to turn direct to the ultimate, rather than separate over lesser spirits. It is this fellowship of all men in their common approach to, and service of the one lord that is the moving idea of the Tao Yuan, and of the tendency which it represents.

On a recent visit to Tsinanfu, the home of the mother society of the Tao Yuan, I had the privilege, with a friend, Professor Lyman V. Cady of Shantung Christian University, of meeting the founder of the organization, Mr. Liu Fu Yen, and of attending a seance at which a revelation was received from Lao Ssu. The society has a spacious compound in the city, and thither we went one afternoon about four o'clock. When we entered the gate we could hear the muffled murmur of voices, and we were informed that eighteen devoted members of the society were reading the scriptures. At regular times the members may meet for this exercise, and if they do not the scriptures must remain to them a sealed book, for they are never placed in the hands of individuals, but must always be studied by groups. Accompanied by rhythmic rapping on a bell they read in unison until the appointed time or task was completed. During this ceremony we were not admitted to the room, but were entertained elsewhere in the compound. When the reading was finished the readers came out to the small adjoining room, where stood the high altar of the society, and here they kotowed, and performed their simple service of devotion.

The altar is in a small central room, so arranged that the front of the room can be opened and the altar made visible to a large assembly in the mat-covered courtyard. Before the altar hung draperies of the yellow silk favored by the Primeval Spirit. Yellow is the official color of the society. Upon the altar were the oblations of water, wine, rice, and millet always to be found upon a Tao Yuan altar. There was a small ever-burning oil lamp, a brazier, and jars of incense and sandalwood chips. Also there were the five objects without which no Buddhist altar is complete, the censer, two candlesticks, and two vases or libation cups. There was no graven image, but behind the altar was a wooden structure resembling a miniature two-story temple, with one door above and five below. Through each doorway we could see a framed glass plate. These were gray and nothing tangible by way of lineament or form could we discern upon them, yet we were most solemnly assured that each of the lower five was a spirit picture of the founder of one of the great religions, while the one above was a portrait of Lao Ssu

himself. The candles were lighted and the men knelt upon the mats distributed over the rug-covered floor. The leader knelt before the altar, burned incense and sandalwood, and performed his part of the service, while the others knelt, and bowed or kotowed at intervals. When it was over they came into the third room of this group, where stood the planchette by which the will of the deity was made known. At this juncture I was permitted, after much consultation, to make a photograph of the altar, the spirit doors having been carefully closed, but I could not secure permission to photograph the seance.

There is no priesthood in the Tao Yuan, but the man who acts as the medium in the operation of the planchette is salaried. To properly serve his high office he must prepare himself by meditation for at least two hours before a seance. The planchette was at one end of a long table, resting upon the shallow box of sand which received the writing. At the other end of the table was an altar with the four oblations, the brazier, candlesticks, and other furniture. When all was in readiness the six men who were to participate knelt before the altar, and the leader made obeisance and burned sandalwood and incense and several sheets of yellow paper; then all kotowed again and took their places. The medium held one end of the planchette and a layman the other; one man read the characters as they were written in the sand; three more observed, and the sixth man stood by to transcribe the characters onto yellow paper as they appeared. The planchette was a long stick like a broom handle, with a crooked projection from the middle. This projection was the writing point, and it was held for a moment in the smoke of the brazier. Then it began to move rapidly over the sand; the sign of Lao Ssu appeared; and the revelation was in progress. As fast as a character appeared, and characters appeared as fast as the medium could move the stick, it was called aloud and erased. The seance room was divided in half by a railing and those of us who were in the spectator's half crowded close in order to miss no detail of the proceedings. As fast as a sheet of paper was filled with characters it was taken to a back room to be copied into the record books, preserved for the archives of the society.

Now it happened that among those present was the president of the Tientsin branch of the society, the brother of ex-president Li of the Republic, and a staunch believer in the revelations of the planchette. The president of the Tsinanfu society and founder of the movement had been urging the extensive propagation of the society by preaching and propaganda after the Christian manner. The Primeval Spirit spoke his mind on this subject, and declared that the planchette was only a temporary method; that men must not rely entirely upon God, but must depend upon themselves, and he quoted an old Chinese proverb to the effect that Heaven will help those who help themselves. He directed the members to turn to preaching, and prophesied the universal extension of the order. Also there were two foreigners present, who belonged to a religion which has been wont to consider that it has a monopoly on truth. The spirit declared that no religion had all the truth, but that each had some, and all were at bottom one since all were seeking and working for the same ends. With this affirmation of the essential unity of all religious life and endeavor the seance ended.

The planchette is the thing which characterises the Tao Yuan in the minds of most men, and indeed this impression may not be mistaken, if the number in this compound is a fair sample. For there were at least four others, each with its own table, and each table arranged for the proper ceremonies preceding a seance. The principal planchette is supposed to receive only from Lao Ssu or other high spirits, and only matters relative to the religion. But the other planchettes have various functions. One was before a series of tablets to the tutelary deities of the year and this could predict events. Another was before the spirits of languages and could speak in any tongue if the person acting as medium understood that language. In this connection a story is told of a Christian who asked a member of the Tao Yuan if they had ever had a revelation from Jesus. The follower of Lao Ssu said that they could get into communication with Jesus, but that they had never had a revelation from him because none of the membership could speak French. There is a planchette for medical advice, and here the medium must have some knowledge of medicine. And there is a planchette for advice on personal affairs. Before asking advice or help for the individual he is expected to spend some time in meditation and confession. Meditation rooms are provided for this purpose, and the Buddhist procedure is taught. For ordinary misdeeds it is sufficient to confess in the solitude of one's own mind, but if some grave guilt weighs upon the member's conscience he climbs to a platform in one corner of the compound and strikes a large bell three times. This makes public his confession, and he can then meditate and appeal to the spirits in peace.

In the Tsinanfu society there are about one thousand members. They are middle-aged men, officials and ex-officials, members of the military, and merchants. Most of them are educated in the old school of classical learning, and though they are in touch with the world the contents of modern education and the lore of modern science are unknown to them. Many of the men, especially one Christian to whom we talked, are men whose natures crave the mystical satisfaction that they find here. Some seem attracted by the novelty of the movement, following as people everywhere follow something new. Some are members for ulterior reasons. Others are evidently seeking something that has not yet come within their religious experience. The Chinese are notably strangers to the jealous god concept of the Christians and Mohammadans, and their present endeavor may be seen as a reaction from the strictness of these sects. The members are not philosophic students, and the depths of the philosophies of the religions have not been plumbed; but they are interested in prosecuting many good works. Between the city and the Mountain of the Thousand Buddhas, on the plain within sight of Shantung Christian University, is a new compound of red-roofed, white-walled buildings. It is the Home for the Destitute maintained by the Tao Yuan, and it has been in operation for about one year. Within its walls are about seventy men, boys, and women, crippled or blind, or both. Only those who could have no other support are admitted. Here those who are able serve those who are completely handicapped. There is a school where a blind teacher teaches blind boys to read the gospels, to write the Braille script, and to sing hymns as he plays the organ. Those whose fingers are nimble make little match boxes, contributing to the support of the home. A gatekeeper and two teachers are employed by the society. In the arrangement of the buildings an assembly hall and a Tao Yuan

meeting hall with altar, tablet to Lao Ssu and the five religions, and a pulpit are central. Among the other activities of the society are a poor boys' school in the city and a thriving and reputable bank, the income from which is used for the charitable and propaganda work of the society. Two magazines are published, one a philosophical journal giving currency to the revelations from Lao Ssu, and the other a popular periodical spreading the ethical and religious ideas of the society. Members are expected to remain loyal to their own religious connections, for the Tao Yuan does not seek competition, but they recognize a higher loyalty and the equality of all sects.

Concerning the planchette and its operations some interesting stories are told. For instance, it happened that the president of the Paotingfu society, to which Ts'ao K'un has made substantial gifts, collected a considerable sum of money for the work of the organization. Then it was his fortune to be transferred to Hsuan Hua, and, inasmuch as he had personally raised the money, he thought it no more than right that he should take his contribution with him. But the Paotingfu society held that the money had been raised locally for local work and therefore belonged here. Both societies appealed to the planchette. In Paotingfu it was revealed as the divine will that the money should remain in the city for which it was raised. In Hsuan Hua an equally divine revelation directed that the money should go with the man who collected it.

The history of the Tao Yuan was told me by Mr. Liu, the founder. This man, a pleasant and intelligent gentleman of attractive appearance, was a military officer. With his brother officers he had been wont to while away idle hours in the barracks doing literary stunts with the planchette. Proper poems and essays are difficult of composition in Chinese, and the planchette was used to facilitate such writing. Then they tried the same instrument for fortune telling and that led them to wonder if they might not be able through it to get some light on common philosophic problems of more or less concern to all Chinese scholars. They were in communication with the Philosopher Chou and he answered many of their questions, but when they began to ask about Tao and Karma their informant referred them to Lao Ssu himself. Lao Ssu told them that if they were really in earnest he would give them a scripture. The interested group had numbered forty-eight, but only thirty-six stayed by to the end; so there are thirty-six parts in the Tao Yuan scriptures. The scriptures were completed and the society organized in the tenth year of the Republic. Headquarters were established at Tsinanfu, and the subsequent growth has been exceedingly rapid.

How shall we judge and evaluate this movement? Since it claims to be a synthetic organization made up of the best of each of the five religions let us see how nearly this claim is fulfilled. First, what has it taken from Christianity? Social service. The Y. M. C. A. is active in Tsianfu, and elsewhere in China, and the members have frequently come in contact with Christianity in one form or another. To them this type of social service has been the distinctive contribution of Christianity most worthy of preservation. One of the leaders told us that they want to introduce some of the elements of personal prayer from Christianity, and the Christian missionary methods may be imitated. These are hopes, however, not accomplishments.

Of all the religions the most nominal in its contribution seems to be Muhammadanism. To it we may trace some of the forms in community worship, the bowing, reciting and kotowing in unison, with the great power of these exercises to induce conformity. And the manner of studying the scriptures may also be of Muhammadan origin. Confucianism provides the ethical basis of the doctrine. Since all of the members are learned in the classics, and since the Confucian classics are the backbone of Chinese ethical teaching this is but natural.

The largest debt is due to Buddhism and Taoism. The writings and publications abound in characteristic Buddhist phrases. The altar is the Buddhist type of altar. The meditation so important in the devotional life of the members is after the Buddhist fashion. Much of the ritual, much of the symbolism, and much of the superstition is from Buddhism. Aside from ritual, symbolism, and superstition the most pronounced offering of Taoism is the planchette. This instrument is the center of the religious activities of the society, and of every branch of the society. Pictures painted by the planchette and writing done by it adorn the walls. The words that come from Lao Ssu or other spirits through it are hailed as utterances of the gods. Whether or not the planchette is an instrument of deliberate deception I am unable to say. That it may well be so in many cases is all too obvious. The theory is that since two men hold it it must write at the direction of a spirit, for only so could the two men agree upon the characters. But upon observation it is evident that the layman is but a pivot, and the writing is done entirely by the regular medium. There is no appearance or pretense of trance in the performance, and the operator goes about his work in a very business-like way, once the ceremonies are over. It is not impossible that the operator or medium may so far dissociate his conscious mind as to give the subconscious control. In view of the difficulty commonly experienced in the composition of good essays in scholarly Chinese, and the fact that otherwise slow men often turn them out with the planchette with amazing agility, this may be assumed to be the case on occasion. Previous writing and memorizing are possible, but the subconscious mind is capable of feats of this kind which are difficult or impossible for the common consciousness. If we discount the possibility or probability of control by the sub-conscious mind of the medium we necessarily lodge a charge of fraud which I am unwilling, on the basis of present evidence, to make. That there is nothing supernatural about the seances is so obvious that it is scarcely necessary to mention the disagreement between planchettes of different cities; the limitation of the revelation to the knowledge, experience, and moral caliber of the group; the reflection in the writing of the group mind or minds of the leaders as they affect the operator. The members seem to have faith in it, and it does yield a certain mystical satisfaction, but the Tsinanfu leader is astute enough to recognize that it is not a fit basis for the activities of a permanent and universal society. Certain limitations are admitted, but the fact remains that the scriptures have the planchette revelation for their authority. If the leaders do not believe in this authority to which they make appeal there is an element of hokum in the thing which must certainly prove its undoing. Though it must be remembered that the Chinese attitude toward the supernatural is a most singular mixture of superstition and common sense, and inconsistencies to us are only natural circumstances to them. I am

convinced, however, that for most of the men concerned this is a sincere religious endeavor.

In a final valuation the net good and net weakness of the movement must stand opposed. Probably the most apparent weakness is the superstition which centers upon the planchette. It is said that practically all of the older scholars of China believe the planchette to some extent. Granting that it provides a satisfaction for mystical natures it can hardly be defended as the best or highest type of satisfaction; neither can much reliability be placed upon mechanical revelation in which the mind of the operator plays such an important part, or where the chances for clever fraud are unlimited. Strange as it may seem, these men who are in communication with Lao Ssu do not have a very positive conception of his nature. Though the conception of him is vague, he seems to be a spirit more powerful than all others, differing in degree but not in kind from the myriad other spirits of the past. He is capable of exercising influence in the material affairs of the world, but the members do not rely on him to any great extent, and he furnishes none of that which Christians speak of as the "dynamic for conduct." He is variously described by excerpts from ancient writings, but these give one no conception except that no one has a conception.

Another point of weakness is the element of compromise, closely bound up with which is the larger fault of superficiality. Compromise exists in the theory of the equality of gifts as well as of purpose among the religions. Though all religious revelation be from the same source it is evidently not all of equal value; but this fact is not recognized. The failure to recognize it makes the urging of a superior principle of conduct or way of life impossible. So, because of the belief in equality, the religions are not judged by any standard; there is no conscious selection of what is best from each other with honest respect to each; and tradition rather than principle becomes a sanction for customary morality.

The idea of a synthesis of faith is good, but there is no synthesis of faith. The contributions of the several religions are those desirable features which have come within the observation of members of the group, and are all external aspects. Thus Christianity contributes ideas of social service, but this is not essential Christianity. It is the manifestation or expression of the principle which is central to Christianity, but the outward evidence is not the thing itself. The idea of the unity of religions would seem to point to the theory of the brotherhood of man, but it does not work out so in practice. There is, consequently, a deplorable shallowness in the doctrine of this new religion.

In the final analysis the weakness of the society is the weakness of the men who compose it and are responsible for it. These men are very respectable, very earnest men, but they are not scholars in the modern sense. Their work is not based upon any sort of scientific study of comparative religions, nor have they the modern science which is necessary to direct a contemporary religious movement and make it vital to the present age. There are no young men among the order, so far as I have been able to determine; none of the generation known as Young China. The judgment of these men as to what is desirable or not desirable must inevitably be incomplete and biased. The type of membership gives the organization a political hue in the thought and conversation of those outside. Then there are members who have joined because of novelty or for some ulterior reason. And the teachings of the society in no wise rise above the moral or ethical level of the influential members. The strong leaders of the religions represented are not members of the movement, and the men who come from the several religions are not always those best able to give a correct presentation and evaluation of the fundamental teachings and values of the religions of which they are a part.

On the other hand there are elements of strength which excite admiration. First of all is the emphasis on tolerance and inclusiveness. There is no opposition of creeds here, for a man believes what he will so long as he accords to every other man the same right. So the society tends to satisfy the religious needs of divers types of men—at least it gives them more complete satisfaction than they have ever known. And very important indeed is the emphasis on charity and social work. There is vast need for very extended efforts in these directions in China, and any organization that assumes part of the burden deserves genuine commendation.

But the greatest thing is the fundamental tenet of the essential unity of all religions because all spring from one source. The conception of the source is not elevated, but the emphasis on a common source is tremendously worth while. The idea of a single Father and the essential unity of religious aspiration and endeavor do not lead to the heights of the teaching of Jesus concerning the relations of Man and God, but in so far as they point in that direction they are valuable.

So we find this new movement a very attractive one, but rather shallow; based on a good valid principle which has been developed only in externals; a force capable of wielding power for good or evil. On the whole it is an indication of a tendency or direction of effort which we can heartily approve, but an organization whose present functions we can neither agree with completely nor support whole-heartedly. Still it lends assurance to the hope and belief that the problem of religious unity will find its solution in China, where in a unique degree great religions are thrown together for better or for worse.

Paotingfu, China. BENJAMIN MARCH.

ON THE BIRTH OF HIS SON

Families, when a child is born
Want it to be intelligent.
I, through intelligence,
Having wrecked my whole life,
Only hope the baby will prove
Ignorant and stupid.
Then he will crown a tranquil life
By becoming a Cabinet Minister.

170 *Chinese Poems* (Knopf) —*Su Tung-po* (A.D. 1036-1101)

Where Lightning Strikes It Kills

In speaking to an audience a lecturer in German recently said:

Where lightning strikes it kills. Where the sunlight falls it causes the grass to grow, the flowers to bloom. Lightning is hate; sunlight, love; and the water which with the sunshine brings forth the blossom is the water of sympathy.

The lecturer was a lonely man, his audience a solitary person. He was talking against the hate in Germany, the hate in the world.

To his words, his audience responded with the following:

In the next war—and it will come soon!—the Germans will not fight with machine guns. They will fight with something else. The French must be annihilated.

Where lightning strikes it kills!

Lightning, it will be remembered, is a force of electricity. Sunlight also is a force of electricity. But the difference is that lightning comes in such force that it cannot be controlled. It destroys as it touches, its power too great to be sustained.

"So, also," said the lecturer, "does hate destroy. It destroys not only the object upon which it is directed but also the one who does the directing."

"But," said the audience, "hate is in the world. It cannot be annihilated."

Here the lecturer paused a moment to push the bushy white hair back from his face. His features were transfigured.

"In the sunlight, darkness cannot live. Love is a dispeller even as light. Your Christ has taught you this but 'ye would not listen.' When nations cease to hate and plant love in its place then will there come a change for the better." He paused.

"But the French . . ." His audience was restless.

"The nations of Europe, if you will recall, are young. Before the advent of Christianity, acting as a unifier of national life, the nations of Europe were but nomadic peoples, quarreling among themselves, moving hither and thither restlessly, treading on each other's property whenever they saw fit. Then came growth in a small degree, but compared to the millions of years it has taken to develop the world geologically, two thousands of years in the development of a people are but a handful. Among children you have quarreling. So, also, do you among nations. The day must come when the children will grow up, when, if they do not dissipate their hate with love, they will reason with their minds and hate will be put in their pockets."

It was difficult for the speaker to make his listener understand that Americans could lose their hate for the Japanese, the Germans for the French, the Indians for the English. To him hatred once planted was a weed which must continue to grow. That it might be pulled up and put away for purposes of economy, in order to let the rest of the plants in the garden grow, he could understand a little. The parable of nations and children was plain.

"Yet," he said, "if Germany conquers her hate and puts it in her pocket, what will the French do? In Germany, the people have had four enemies, the French, the English, the Russians, the Italians. What will they do? Even supposing we placed love in our hearts, what then?"

For a moment the speaker, the lone person on the platform speaking to a lone audience, said:

"May it not be that there will be one come to France, even as I have come to you? May not that one speak of Love? In England may there not come one, and in Italy, and in Russia? The means of bringing love is through the person. Let but one person arise and much is done. The people of France are the people of Germany, the people of England the people of Russia. The same course of human affection runs through each. The same bonds hold families together. The same grief pervades at their separation. The emotions are the same in all humankind. The message of one who speaks to Germany could, also, be the message of one who speaks to France. It is not out of the sky these things are come. They are come through the persons and individuals, the apostles of light and love. Let but one person arise and with the message of love go out to fight the enemy and half the work is done, a person in France, a person in England, another in India, one in America, one in Italy, and so on . . . where then would the forces of hate be? Where lighting strikes it kills. But lightning as it has been spoken of here is hate, and hate cannot endure in the same heart with love. One must go and that one must be hate. Sunlight will dispel the darkness and the flowers be made to bloom."

Let but one person arise!

Germany, 1924. VIOLA IRENE COOPER.

Tommaso Campanella Honored

A bronze monument to the famous Italian philosopher, Tommaso Campanella, was unveiled at his birthplace, Stilo, Italy, on October 19 last. On the same date there also took place the formal opening of a new college of the liberal arts, all made possible by the generosity of Luigi Carnovale, an American citizen, who some years ago married Mrs. Jessie E. Shears, a warm supporter of UNITY.

The city of Stilo is located in a wonderful country and has a picturesque setting. The monument is said to be the masterpiece of the famous sculptor, Gazzeri, and is a worthy addition to Italian art. Mr. Carnovale has had the famous convent used for centuries by the Liguorini Monks altered and beautified and altogether transformed into a commodious and artistic building ideally fit for a college. A competent staff of professors selected among the best in Italy have charge of the educational part of the work. Nature and inspiration will do the rest. The monument is only a short distance from the college, and students will derive from the teachings of the great Campanella not only inspiration but a generous example in their undertakings toward the enlightenment of humanity.

THE ILLUSION OF WAR

War
I abhor
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of deadly music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder, yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.

O it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this.
O snap the fife and still the drum,
And show the monster as she is!

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National Federation of Religious Liberals

How religion may be made effective in the life of the world—not merely something to talk about, but a vital, living power which shall strive for the uplift of humanity in concrete, practical ways and lighten some of the burdens under which mankind is struggling—was the topic of the fourteenth meeting of the National Federation of Religious Liberals, held in New York City on Tuesday and Wednesday, October 28 and 29. The part which the press, both religious and secular, might take was presented at the opening session by Leo Wise of Cincinnati, editor of the *American Israelite,* Dr. Albert C. Dieffenbach of *The Christian Register,* and John Haynes Holmes of UNITY. Addresses on the need and possibilities of a more liberal education, by Dr. Henry Neumann, lecturer of the Brooklyn Ethical Society, and Dr. John A. Randall, president of the Rochester Mechanics' Institute, stimulated a lively discussion, led by Jesse H. Holmes of Swarthmore College, president of the Federation. "The United Liberal Movement" was the theme of an evening session, at the West Side Unitarian Church, in which Dr. Frank Oliver Hall, Mrs. Anna Garlin Spencer, and Dr. Samuel M. Crothers spoke.

The uplifting influences of art in religion were forcefully presented at Wednesday morning's session by Rev. Eugene R. Shippen of Boston, Rev. Von Ogden Vogt of the Wellington Avenue Congregational Church of Chicago, and Henry J. Golding, lecturer of the New York Ethical Society. In the afternoon Mrs. Vivian T. Pomeroy of Milton, Mass., spoke on "Religion and Politics," and Arthur Nash of Cincinnati told the story of his practical application of the Golden Rule to the clothing business. At the final session, held in the Temple Beth-El, Stanton Coit of the London Ethical Church and Rabbi Abba H. Silver of Cleveland brought ringing messages on "Religion and World Peace." The morning and afternoon meetings of both days were held at the Community Church.

It was a happy circumstance that the opening speaker of the first session was Leo Wise, soon of Isaac M. Wise, who was in his time the foremost exponent of Reform Judaism and the founder of the Hebrew Union College of Cincinnati. Mr. Wise spoke in part as follows:

"I am no Jeremiah, yet, like the prophet of old, I wish to raise my voice, feeble though it is, in solemn warning. Throughout the world, look where you will, you will find ethical decadence, and loss of idealism.

"It is, of course, easy enough to point out the error of our ways, but very difficult to suggest remedies. The press, and more especially the religious press, can do much, very much, indeed, to help. It is doing something now, but it could and should do very much more. It should be the object of every religious paper, as well as of every pulpit, to teach and preach morality, ethics, the belief in the tenets of that faith for which they stand, and above all, that it is the supreme duty of every man and woman to serve humanity to the best of their ability, to help to make the world better. You have announced as the general theme of this gathering of notable men and women the making of religion effective in the life of the world. Heaven knows the world needs such a renaissance of religion."

"The press in America as an instrumentality for the common welfare," said Dr. Dieffenbach, who was the second speaker, "has largely disappeared. I could count on the fingers of one hand, and have two fingers left, the daily papers of this country which can be counted consistently for courageous and dynamic influence in behalf of the country and the world. The religious press, whatever its shortcomings, still stands, by virtue of the background of the churches, for things that really count, as was shown, for example, in its influence in opposition to Mobilization Day."

"We of the liberal cause and the liberal press have no mission more distinctive, it seems to me, than to speak clearly for the great standards of freedom from authority to which we are chiefly committed."

Dr. Dieffenbach referred in passing to the Fosdick controversy and the significance of the resignation of Nolan R. Best as editor of the *Continent,* touching on the inconsistent positions occupied by Dr. Fosdick, declaring himself a "liberal" when speaking at Harvard and omitting that term altogether when called before the Presbyterian bar of judgment in New York, and declaring, "I am an evangelical Christian; I believe in the deity of Christ, I believe in the Scriptures as the norm and standard of religious experience." "He has a perfect right to be an evangelical Christian," said Dr. Dieffenbach, "but let him be the same thing in New York and in Cambridge. Let us have in matters of faith clear thinking, distinctive and decisive."

Rev. John Haynes Holmes, editor of UNITY, emphasized the great contribution to the cause of religion that could be made if the daily press would devote space to it as generously as certain of them now do to literature. His ideal of a religious paper was one conducted on broad unsectarian lines, and not carrying the news of any particular denomination, and he looked for the realization of such a form of religious journalism when we have "reorganized our religious forces on the basis of the cultivation of the higher interests of the spirit which project themselves into the outer world in the form of brotherhood and love one for another."

At the afternoon session on Tuesday, the subject was, "What Constitutes a Liberal Education?"

Henry Neumann, lecturer of the Brooklyn Ethical Society, said:

"Our school study of Civics and History, for example, is of little value if it does not make for constantly better thinking on what democracy should mean. It is not the possession of a vote that makes democracy. It is rather the intelligent, free, and generous participation of great-minded men and women in all the responsibilities of their shared life. The mission of America is to show the world what excellent men and women this free sharing in the collective burdens can make. We are not yet a free people. So long as any among us are chained by ignorance, by a wrong spirit, by misleading hates, fears, jealousies, false prides, we dare not call ourselves free."

John A. Randall, president of Mechanics' Institute in Rochester, N. Y., spoke on the question "To What Extent Is the American Educational System Able to Supply a Liberal Education?"

"The use of the case method," said President Randall, "supplies a *free* medium with which to obtain broader and more satisfying results. The use of the case method fits in with a program of discipline to continuous mental effort, to that free spending of mental effort which insures mental production, to a ready acceptance of the 'Mother Grundy' line in personal con-

duct, and the most exalted code of ethics to govern work-day life and community activities. The acceptance of a restricted sphere of initiative is not too much to assume for young people who have been trained to enjoy hard work in their sphere of initiative and who have learned that these restrictions are the price all must pay for a greater liberty and freedom."

An interesting discussion followed, in which remarks were made by Mayer Kaminier of Brooklyn, Rabbi Samuel Schulman of New York, John H. Kewish of New York, Arthur Nash of Cincinnati, Maurice Thorner of Jersey City, Miss Regina Keller of the Department of Public Welfare, New York, Rabbi Bernard Heller of Scranton, Pa., Rev. George MacKay of Hackensack, Rabbi Philip David Bookstabler, D.D., of Harrisburg, Pa., Rev. F. H. Kent of Orange, N. J., and many others.

On Tuesday evening, Rev. Charles Francis Potter welcomed the members to the West Side Unitarian Church. The topic was "The United Liberal Movement." "An address about the united liberal church could be as brief as the famous essay about 'Snakes in Ireland,'" was the opening word of Rev. Frank O. Hall, D.D. "There are no snakes in Ireland, and there is no united liberal church." Forty years ago, he said, when he was young and enthusiastic, he had urged the importance of the getting together of the liberals, especially those of two denominations, but was instantly squelched, with the advice to "be patient." "I have been patient forty years, and I wish I had not been. My youthful impulse was right. If we had precipitated a revolution forty years ago, or twenty-five years ago, we might today be a part of a really united liberal church."

"The whole liberal movement waits for co-operation, unity, organized advance," said Mrs. Anna Garlin Spencer, "and the world waits for an organized liberal movement." Touching on the old days of the organization of the Free Religious Association, and the more recent forming of the present federation in the Friends' Meeting House in Philadelphia, she expressed the faith that there is to be a new revival of the spirit of those days, and that it is up to the followers of the liberal movement under its different names to show that they can successfully follow the example of federation that has been so commendably accomplished by the Federal Council of the Churches of Christ.

Rev. Samuel M. Crothers pictured in his most fascinating and picturesque manner the possible realization of St. Augustine's vision of "The City of God" through the uniting of the liberal elements in the religious world. "If some of our roads seem to leave the main highway, it is only for a detour, and we shall all come together again in our journey to our common goal."

Three addresses of great charm on "Religion and Art" made an exceedingly attractive program for Wednesday morning. The first speaker, Rev. Eugene Rodman Shippen of Boston, said:

"If American liberalism is today awakening to the need of cultivating beauty, it is by virtue of its emancipation from the negative quality of Puritanism. It is outgrowing the house of the fathers. All along the line there are hopeful signs of the awakening and the development. A steady stream of continental and cosmopolitan influence may be traced in our church architecture, our liturgies, our music, our pageantry. The future is full of hope. The love of beauty is both a product of spiritual life and a source of spiritual life."

A unique suggestion for attaining beauty of architecture in a free church was offered by Rev. Von Ogden Vogt of Chicago, who proposed a kind of collective church, to include religious bodies of variant belief and artistic usage. An octagonal church like that of San Vitale in Ravenna might include both Christian and Jewish places of worship, or a church of several aisles might be designed to accommodate worshipers of several faiths. Some people like candles, some like camp-meetings, some lectures. Why not provide for all under the same roof? Protestant artistry, both liturgical and architectural, has become cold and dry and meager. The new Chicago Temple, a church with a tall spire set on top of an office building, Mr. Vogt characterized as a "prairie vulgarism." The theological schools have almost entirely failed to give instruction in liturgies or in ecclesiastical art. "Sectarian partiality cannot represent the all-comprehending experience that is religion. Even a local church can do much to extend its range of life by a more liberal use of the arts in order to give its people the all-embracing life which is religion."

"Art is one of the trinity of modes in which the liberated spirit of man proclaims itself creative," said Henry J. Golding of the New York Ethical Society, the third speaker, "and comes to recognize ideals of truth, goodness and beauty. Great artists are great revealers. They challenge our imagination. They incarnate hope and aspiration and raise the stature of humanity. Just as science and philosophy endeavor to synthesize every particular truth into a wider and more embracing system of knowledge, and ethics has for its ideal the relating of ourselves truly not merely to our family, our town or nation, but to all mankind, and even to humanity to come, so art strives to express, in the unity of feeling, the various fragments of our piecemeal experience."

In the field of politics, the speaker on Wednesday afternoon, Mrs. Vivian T. Pomeroy, said, "You can understand little of the Labor Party of Great Britain, unless you understand that it is a religious movement; born out of patience in tribulation, out of discipline made into power, out of, not a sectional interest, but a passion for the well-being of the whole community." In a vivid and forceful talk, yet enlivened with many touches of delicate humor, Mrs. Pomeroy presented the intimate relationship of politics and religion. Religion she defined as "a whole way of life under certain direction and spirit," while politics, the conduct of social well-being, is an essential part of that entire human life which religion has as its field.

Arthur Nash held the audience spellbound as he told the fascinating story of his life and struggles, beginning with his short career in the Seventh Day Adventist faith and his escape from the bondage of superstition into the liberal faith; and going on through his ups and downs in life until the strange and romantic turn in his business, when through the practical application of the Golden Rule he was able to build up an industry to phenomenal success. In conclusion, he said: "We cannot vote the kingdom of God in, important as that is. The trade unions cannot fight it in, important as they are. But the thing I am pleading for is love and life and equality and real democracy, where we are all workers and we are all owners." The interest of the company was expressed in a great number of questions, so that the meeting was prolonged much beyond the appointed hour.

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"The World is my country, to do good is my Religion"

MASS MEETING

ON

EDUCATION FOR PEACE

Florentine Room
Congress Hotel
Chicago

Sunday, November 23, 1924, 3 P. M.

Under the auspices of

The Women's International League for Peace and Freedom
and co-operating organizations

Speakers:
Prof. William Owen
Madame Pastoriza Flores
Rev. Albert McCartney

Music School Children's Chorus

FROM THE NEWS SHEET OF THE FELLOWSHIP OF RECONCILIATION.

Germany.—*The 23rd International Peace Congress,* organized by the International Peace Bureau (now at Geneva, 6 rue Charles Bonnet), met in Berlin from October 2 to 8. Five hundred people, of whom 100 were foreigners, took part in the Congress, which was opened by the Belgian Senator, La Fontaine, at an important meeting in the Reichstag building. Nansen's report on the achievements of the League of Nations up to date was the central theme in the discussions on the first day. Dr. Hans Wehberg emphasized among other things that nothing but total disarmament could prove an absolute will to peace. Armies that are merely reduced leave too many loopholes and are hardly conducive to peace. The Frenchman, General Verraux, and the German General von Schoenaich, adopted the same point of view. A resolution, according to which the League of Nations should advocate the principle of total disarmament was carried almost unanimously. A condemnation even of defensive wars was carried with the exception of ten votes; war should be outlawed as a crime. Opinion was undivided as to the duty of peace societies to oppose any kind of incitement to violence and civil war. A unanimously accepted telegram was sent to the Danish Government expressing the enthusiastic congratulations and sincere hopes of the Congress that the disarmament proposal would be accepted by the Danish Parliament. On the last day Coudenhove-Kalergi spoke about Pan-Europe, which he conceived as a European Union which, without encroaching upon the rights of the League of Nations, would aim at the solution of the particularly European problems of Minorities, guarantees and of a European Federal Parliament. Russia and Great Britain because of their respective geographical positions would remain outside. An animated discussion arose on this point "as nobody wishes to do without the country of the best pacifists and the best Europeans." On the whole, however, the idea of founding a Pan-Europe within the League of Nations met with the approval of the Congress.

In connection with the Congress a lecture was given in Potsdam by Professor Basch of the Sorbonne in Paris. This was held in spite of great excitement in nationalist circles, thanks to the efficient help in keeping order of the "Reichsbanner Red Black and Gold" organization. The former President of the Reichstag, Loebe, opened this meeting. There were two similar meetings at which French and German speakers worked side by side; at one, the Frenchman Thivet, President of the Ecole de la Paix in Paris, and the German General von Schoenaich; at the other the German pacifist, Dr. Quidde, and the French General Verraux. According to newspaper reports another "overwhelming demonstration against war and for the reconciliation of peoples" took place in Leipzig on October 9, following an invitation of the German League for the Rights of Man. Professor Basch spoke here, too, and it is significant that a well-known teacher at Leipzig University, Professor Driesch, should have dared to undertake the introductory and closing remarks at this

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Beth-El, on Wednesday evening, welcomed an audience estimated at fully 700 for the session in one of the most beautiful houses of worship in New York. Rabbi Schulman uttered the ancient Hebrew greeting, translating it, "Blessed are ye who come in the name of the Lord; we bless you from the house of the Lord." "Seeking pure religion," he continued, "you are emissaries of the living God, whose revelations are given in every generation. You are representatives of the living church of all the sincere souls who love truth and goodness and beauty. In this time, it is necessary to sound the tocsin of liberty of the soul and to hearten men and women in their faith, that though they may seek and serve God with varying symbols and banners, they need not be shut out from co-operative effort on behalf of truth, righteousness, social justice, and a love of man that shall transcend the distinction of race and creed."

"The church is confronted today," said Rabbi Abba H. Silver of Cleveland, speaking on "Religion and World Peace," "with a choice between two rôles: the one of leadership in the work of peace, or the one of pious irrelevancy.

"The church must become the guide and the critic and the censor of the state, and not its tool, its implement, its propaganda channel. When it does that, it will be able to render two distinct services to the cause of peace. It will be able to create a real temperament for peace, a frame of mind, a will to peace. When the state declares a defense day, organized religion will declare a peace day. When the state declares a navy day, organized religion will declare a world court day. When the state sets aside a flag day, organized religion will set aside a Ten Commandment day or a Sermon on the Mount day."

The last speaker was Dr. Stanton Coit of the London Ethical Church, who said:

"There is nothing in the nature of religion itself to prevent each historic religious system from becoming henceforth a center of world co-operation and of constructive peace. To do this, they need not deny or discard their supernaturalistic sanctions to duty; they need only change the ethical code which their respective gods sanction. They need only drop their cosmopolitan or nationalistic or individualistic code of ethics and substitute the principle that every vital historical group of human beings is equally sacred with every other, equally chosen and inviolable, equally divine. They need only set up the brotherhood of nations in place of the brotherhood of individual men. They need only lay down the principle that the only way to respect a Chinaman is to respect China; the only way to respect an American, or Frenchman, or German, is to respect America, France, Germany. 'Love me, love my people,' is the spiritual demand of each human heart. The only foundation for world peace is this religious respect of the people of each nation for every other nation as a spiritual organism. What every religion needs is a new ethics—the ethics of international nationalism."

During the last year and a half the Federation has been under the executive direction of Rev. Curtis W. Reese, with headquarters at Lincoln Centre, Chicago, and has steadily grown in influence and membership. A substantial progress has been made toward securing guarantees of financial support for a period of years, so that more active constructive work may be undertaken.

—*Frank H. Burt.*

meeting. He demanded Germany's admission to the League of Nations. The importance attached to the fact that he openly championed the idea of Reconciliation can be judged by an article in the *Leipziger Neueste Nachrichten,* which refers to a "crusade against Germany's internal peace."

The Churches and War.—In the Churches, too, the fight for and against the idea of peace is being carried on. Several ministers, those for instance in Treuen and in Riesa (Saxony), have blessed the flags of nationalist organizations in their churches. On the other hand, the theological students of the Universities of Bonn, Greifswald, Jena and Tübingen have published the following proclamation:—

"We deeply regret that Protestant ministers and theological students should contribute to the aggravation of national, racial and class hatred by supporting and encouraging nationalist demonstrations like "Deutscher Tag," Steel Helmet Meetings, Flag Salutes, etc. In case of need we shall stand faithfully by our people, but we decline to be roused to enthusiasm over a war of revenge. We consider it the duty of the Christian Churches of Germany to exhort their people to a renewed search of their consciences.

INDIA.—*The International Fellowship Movement* is developing in India. At present Fellowship groups exist in Madras, Bombay, Agra and Vellore. In Calcutta some Hindus, Moslems and Christians have recently decided to form a group there. The groups are really inter-religious fellowships, out to discover whether the members have enough in common in their religious experience to make that the basis of a unity in thought and inquiry. Among the subjects on the programs of some of these groups we quote: the Indian Question in South and East Africa; Brahmin Manners and Customs; Mussulman Manners and Customs; Western Manners and Customs. The Bombay Fellowship organized during the summer a study circle on Labor, dealing with the following subjects: The Rise of the Labor Problem; International Organization of Labor; Indian Labor Abroad and Emigration Problems. A regular feature of Fellowship life is the week-end retreats, where the use of the Fellowship of Silence makes possible in an atmosphere of goodwill the discussion of the acute questions that divide India at present. ("The important point," writes a correspondent, "is that you do not leave your religion with your hat at the door, but take it in with you.") The Madras group publishes a little sheet of its own: editor, A. A. Paul, "Scaibac," Miller Road, Kilpauk, Madras.

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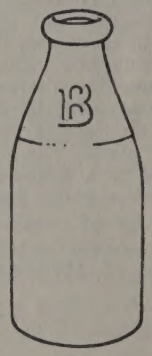

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